

It is His love that transforms the world into
a paradise
fairer than the fabled Eden.
How versatile is the genius of Love ? In a
well-known
Sanskrit verse, one type of Love—the wife-
love—is symbolised
in its several phases. How many claims to
affection and
esteem close in the true wife ? In carrying
out behests, she
is the faithful maid; in helping with
counsel, she is the
wise minister; in enduring hardships and
privations, she is
the patient earth ; in engaging with
winsomeness, she is
the charming nymph ; in providing with
comforts, she is the
fostering mother; and so on. Equally ample
and varied
in its adaptability to the exigencies of life is
every other type
of God's love. Love is the soul's celestial
Cornucopia, the
soul's heavenly *kalpataru*. Love is the food
of the im-
mortals, observes Narada.
It is God's Love that prompts us to
overcome evil with
good, to return good for evil which is the
highest privilege
of a human soul and the nearest approach
we can ever
make to Him, our Divine Father. No man
can stand higher
in the scale of humanity than he who is
brave enough, God-
like enough to love his enemies and to echo
the prayer on the

cross of one of His most exalted Sons, *ffie*
Martyred Saint of
Sorrows: *ff* Father, forgive them, for they
know not, what
they do/' That character so full of ethical
vigour, gentleness,
tenderness, serene godliness, so *ricl>* in
compassion, so
prompt to forgiveness, and so submissive in
agony, so con-
fiding in God, in humanity and in futurity,
will for ever
endure as the type and symbol of what is
most sublime in
the heart of man. This noble character has
been exhibited
repeatedly in the *lives* and deaths of
millions all over the world.
Wherever found, it still claims the
admiration and wins the
homage of every human heart and is the
crowning glory of
the human race.
In our own land, we *have* notable instances
of how evil
was overcome with good. I shall cite one
taken from the